the Alliance Witness

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RRINGTON — THREE LIONS

A SUDANESE FAMILY, AFRICA

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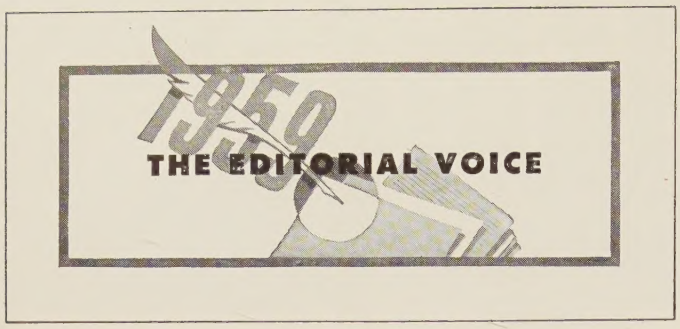


THE MARKS OF GOD'S CHOSEN

The Christian Scriptures, particularly the Gospel of John, contain two truths which appear to stand opposed to each other.

One is that whosoever will may come to Christ. The other is that before anyone can come there must have been a previous work done in his heart by the sovereign operation of God.

The notion that just anybody, at any time, regardless of conditions, can start from religious scratch, without the Spirit's help, and believe savingly on Christ by a sudden decision of the will, is wholly contrary to the teachings of the Bible.

God's invitation to men is broad but not unqualified. The word "whosoever" throws the door open wide, indeed, but the church in recent years has carried the gospel invitation far beyond its proper bounds and turned it into something more human and less divine than that found in the sacred Scriptures.

What we tend to overlook is that the word "whosoever" never stands by itself. Always its meaning is modified by the word "believe" or "will" or "come." According to the teachings of Christ no man will or can come and believe unless there has been done within him a prevenient work of God enabling him so to do.

In the sixth chapter of John our Lord makes some statements which gospel Christians seem afraid to talk about. The average one of us manages to live with them by the simple trick of ignoring them. They are such as these: 1. Only they come to Christ who have been given to Him by the Father (John 6:37). 2. No one can come of himself; he must first be drawn by the Father (John 6:44). 3. The ability to come to Christ is a gift of the Father (John 6:65). 4. Everyone given to the Son by the Father will come to Him (John 6:37).

It is not surprising that upon hearing these words many of our Lord's disciples went back and walked no more with Him. Such teaching cannot but be deeply disturbing to the natural mind. It takes from sinful men much of the power of self-determination upon which they had prided themselves so inordinately. It cuts the ground out from under their self-help and throws them back upon the sovereign good pleasure of God, and that is precisely where they do not want to be. They are willing to be saved by grace, but to preserve their self-esteem they must hold that the desire to be saved originated with them; this desire is their contribution to the whole thing, their offering of the fruit of the ground, and it keeps salvation in their hands where in truth it is not and can never be.

Admitting the difficulties this creates for us, and acknowledging that it runs contrary to the assumptions of popular Christianity, it is yet impossible to deny that there are certain persons who, though still unconverted, are nevertheless different from the crowd, marked out of God, stricken with an interior wound and susceptible to the call of Christ to a degree others are not.

About the teaching as a mere doctrine I am not much concerned, but I am keenly interested in learning how to identify such persons. No man is ever the same after God has laid His hand upon him. He will have certain marks, and though they are not easy to detect perhaps we may cautiously name a few.

One mark is *a deep reverence* for divine things. A sense of the sacred must be present or there can be no receptivity to God and truth. This mysterious feeling of awe precedes repentance and faith and is nothing else but a gift from heaven. Millions go through life unaffected by the presence of God in His world. Good they may be and honest, but they are nevertheless men of earth, "finished and finite clods," and proof against every call of the Spirit.

Another mark is *a great moral sensitivity.* Most persons are apathetic, insensitive to matters of the heart and the conscience, and so are not salvable, at least not in their present condition. But when God begins to work in a man to bring him to salvation He makes him acutely sensitive to evil. Inward repulsion toward the swine pen that rouses the prodigal and starts him back home is a gift of God to His chosen.

Another mark of the Spirit's working is *a mighty moral discontent.* In spite of our effort to make sinners think they are unhappy the fact is that wherever social and health conditions permit the masses of mankind enjoy themselves very much. Sin has its pleasures (Heb. 11: 25) and the vast majority of human beings have a whale of a time living. The conscience is a bit of a pest but most persons manage to strike a truce with it quite early in life and are not troubled much by it thereafter.

It takes a work of God in a man to sour him on the world and to turn him against himself; yet until this has happened to him he is psychologically unable to repent and believe. Any degree of contentment with the world's moral standards or his own lack of holiness successfully blocks off the flow of faith into the man's heart. Esau's fatal flaw was moral complacency; Jacob's only virtue was his bitter discontent.

Again, before a man can be saved he must feel *a consuming spiritual hunger.* Anyone who lives close to the hearts of men knows that there is little spiritual hunger among them. Religion, pious talk, yes; but not real hunger. Where a hungry heart is found we may be sure that God was there first. "Ye have not chosen me, but I have chosen you . . ." (John 15:16).

Our Sevenfold Response to Christ

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—REVELATION 5:12.

By REV. STEPHEN OLFORD

THE Book of the Revelation is an unveiling of the Lord Jesus Christ: the glory of His Person, the majesty of His power and the wonder of His purpose.

I am going to suggest to you that He is worthy of a complete response as we hear the song of heaven and the response of heaven, "*Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*" What is the measure of your response to Christ Jesus our Lord?

I want to point out in the first place that He is worthy of power, our spiritual response.

The moment a man is made a child of God there is a power conferred upon him which makes him capable of spiritual worship. What is the measure of your personal response to our Lord in terms of worship? Do you have a trysting place with your Lord day by day? Did you meet Him this morning? Did you feel the stillness of eternity as He broke in upon your soul? Did you get a vision of Him and did you give Him that for which He was longing?

Again, what is the measure of your spiritual response in public worship? We are living in a day of irresponsibility and lawlessness. Men and women have lost the idea of Scripture concerning the meaning of the church and the responsibility of each believer within that church as publicly they bring to God that which is His due. I wonder if you are fulfilling your spiritual response to Him Lord's day by Lord's day and throughout the week as you gather together in the presence of God to pour out your soul with others corporately to the glory and praise of our God. What is the measure of your spiritual worship?

But the Lamb is worthy not only of power, but of riches. That is our material response. A great theologian once said, "Until money, the money which comes into our pockets week by week, becomes sacramental we do not know the first element of true Christian experience." One of the greatest concerns of my heart as a minister of the gospel is this poverty of giving to God in terms of our material response. Shame on our evangelical world that we average something like twenty-four cents per head per year for the mission field. Shame on our evangelical world that our evangelists, many of them, are going back to business. They can't live on evangelism.

I wonder why we don't see revival. I know there isn't the unity in the church of Jesus Christ that there should be and only when brethren dwell together in unity is the oil poured forth and the dew brought down upon us. I believe that prayer is the condition of revival; I believe holiness of life is the condition of revival; but I also believe that giving is a condition of revival. I wonder what would happen if I asked you here tonight to raise your hands if you tithe all your income. Did you ever realize, my friend, the tenth is God's whether you give it to Him or not? It isn't that He desires it; He demands it, it is His. Abraham tithed; Melchizedek tithed. Tithing is a principle that goes right throughout the Scripture, and in no place did our Saviour abrogate it. And if under the Law tithing was the demand of God, how much more under grace?

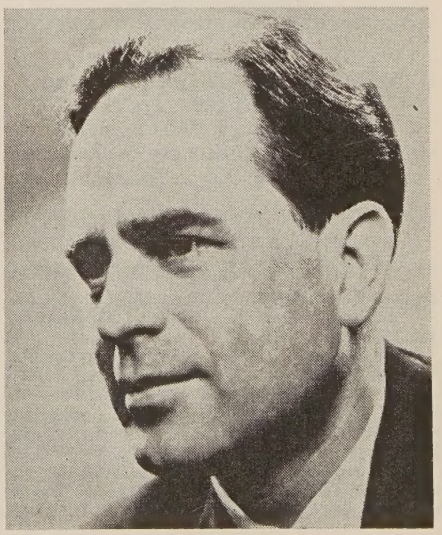
But it is not only tithing; it is offerings as well, and if God demands our tithe He deserves our offerings. What are the offerings? The offering is that overflow of my love to God, that over and above the tithe that I feel I must give Him because He deserves it. I love Him. He is worthy of my material response; therefore, He must have my riches.

He is worthy of wisdom, your intellectual response. Oh, the pain in my heart as I gather young people together today and hear what they have to say about a solid piece of Bible study. "Give us choruses, give us anything but intellectual exercise. Anything but using our minds. Anything but giving God our wisdom." Oh, that God would make you resolve that He is worthy of your intellectual response.

How many hours do you spend a week in solid Bible study? He is worthy of your wisdom. Wisdom in the things of God. He is worthy of your intellectual response. Give Him your minds tonight; give Him your lives. He is worthy—worthy of power, our spiritual response; worthy of riches, our material response; worthy of wisdom, our intellectual response.

He is worthy of strength, our

Rev. Stephen Olford



Rev. Stephen Olford, formerly of England, has recently been installed as pastor of Calvary Baptist Church in New York City. The message here given was delivered at England's Keswick convention in July, and was sent to us by Rev. H. F. Stevenson, editor of "The Life of Faith."

physical response. God cannot work through bodiless souls. He wants our bodies, exercised, preserved and surrendered. Did you ever realize that one day you are going to stand before the judgment seat of Christ to give an account of the things done in the body, whether they be good or bad? This time you spend here upon this planet is the time you spend in the body, and you are going to be judged in relation to the way you have used your body.

To what extent has God your physical response? For the measure they are able Christians should have healthy bodies for God. What is more, they should be holy bodies, preserved bodies; that's the meaning of the prayer of the apostle Paul, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I wonder if your body is holy. I wonder if your hands are used only for holy things, your eyes for holy things, your lips for holy speech. Is your body clean and pure in every part, preserved for Him?

Christ Jesus our Lord is worthy of your physical response. Yes, He is worthy of the power and the riches and the wisdom and the strength. He is worthy too of the honor, and that, my friends, is your ethical response. Honor is made up of reality, honesty, sincerity, integrity and purity. I want to ask you, Is God having from your life an ethical response? I think one of the greatest concerns of some of us as evangelists who move around the country today is the lack of true ethics in the average church member. As long as he fulfills certain church obligations he thinks he can do anything in business. Yet the Word of God teaches so much about true honor, the ethical response. God says, "Them that honour me I will honour." Can you honestly say God is honored in all of your social relationships?

Let me ask you another question. Are you honoring God in your marriage relationship? The Bible talks of marriage being honorable and the bed undefiled. Are you pure in your married life? Are your ethics absolutely sound in relation to your married life? Is God having the honor? Let me ask about your business relationships. Are you providing things honest before all men? Can you honestly say, Thank God, He's given to me the power to be absolutely honest?

He is worthy also of glory, and glory is your moral response, for glory in the Scriptures is always the outshining of character. It is the character of God in us wrought by the Holy Ghost for which the Lord Jesus looks and longs. I wonder to what extent the Holy Spirit is producing in you the fruits of the Spirit. You know there can be only one fruit or the other, the works of the flesh or the fruit of the Spirit. Is He having your moral response? It is only as we are full of the Holy Ghost that the fruit of the Spirit is manifested and the glory goes to Him.

Christ is worthy, too, of blessing. Show me a man or a woman who is totally committed to Jesus, and you'll find that from that life is flowing blessing. His song every day is, "Make me a blessing . . . Out of my life may Jesus shine . . ." And as blessing flows from his life, instead of taking it to himself, he knows the joy of laying it at the feet of the Master and saying, "Lord, it's Yours, the blessing is Yours."

Paul talks (Rom. 15:15, 16) about his ministry to the Gentiles and of the fruit of the gospel among them. He speaks of taking the blessing which has resulted as an offering of the Gentiles, sanctified by the Holy Spirit—and laying all the blessing God brought into his life at the feet of his Saviour.

Worthy is the Lamb! Worthy is the Lamb! We've looked at the Lord Jesus away from our sin, away from our failure, away from our discouragements. We've looked away to Jesus, Christ Jesus our Lord. What is the response of your heart? How much does He receive from you? Is it a complete response? Spiritual, material, intellectual, ethical, moral, vocational, physical, a complete response? ◆ ◆ ◆

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Have you noticed how a person will drop into a chair and pick up the first convenient magazine while waiting for someone? What golden moments these can be for the entry of a word to strengthen or awaken the soul.

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Farel, Calvin, Beza, Knox: Reformation Monument, Geneva, Switzerland

SWISS NATIONAL TOURIST OFFICE

By EVA M. BESTLEY

A famous Christian, the 450th anniversary of whose birth is celebrated this year

John Calvin—Champion of the Reformed Faith

FOR nearly thirty years John Calvin labored at Geneva, Switzerland, for the advancement of the Reformation throughout Europe. In his system of church government the sermon became the central feature of the service, and the singing of the psalms gave the people an active part in worship. Calvin taught that while the sacraments were of great value they were not essential for salvation.

John Calvin was born at Noyon, in the northeast of France, on July 10, 1509. It was the desire of his parents that he should become a priest in the Roman Catholic Church, but one day a cousin of his, who had joined the Reformers, visited him. After a serious conversation regarding spiritual things, Calvin pondered his cousin's words. He knew that it was upon the Bible that the heretics, as he had been in the habit of regarding the Reformers, rested their faith. He determined to study it and discover, if he could, the secret of their assurance. In the Bible he found Christ.

While at the University of Bourges his convictions were deepened, and from that time onward he became a teacher of the Reformed faith. He hesitated at first to become a public teacher, but began work with the people in their homes. He read the Scriptures to them and proclaimed the truths of salvation. His appeal was now to the supreme authority of the Bible as the infallible Word of God.

During this time he prepared himself by study and prayer for his future labors. At last, however, suspicion fastened upon him. When officers came to arrest Calvin his friends assisted by letting him down from a window, and he rapidly made his way to the outskirts of the city. Finding shelter in the cottage of a laborer who was a friend to the Reformers, he disguised himself in the garments of his host and, shouldering a hoe, he started on his journey. For a time he remained safe under the protection of friends. But his heart was set upon the evangelization of France. Some meetings were held in private houses, but again suspicion was aroused and a cave was chosen as the meeting place where trees and overhanging rocks made the seclusion still more complete. In this quiet spot the Bible was read and explained by Calvin to the people who gathered there.

Some of us reject so vehemently certain of John Calvin's conclusions that we forget how much we owe him. This article by Miss Bestley, who was secretary to the late J. Stuart Holden, is an appreciation of a man who fought heroically for great principles which all evangelical Christians now accept as matter of course.

The *Institutes of the Christian Religion*, one of the great theological works of all time, was published by Calvin at the age of twenty-five. It is a work which set forth in clear and forceful language the doctrines of the evangelical faith. Calvin never had occasion to retract any statement he then advanced. When he bade adieu to his native land and made his way to Geneva his fame had preceded him. Afterwards he visited Basel and Strasbourg, where he was received with open arms and where he became a tower of strength to all the evangelical churches.

But it is with Geneva that Calvin's name is indissolubly linked, and it was there that he passed the remainder of his ever-busy life. When he was advised by his friends to marry, he proceeded in his search for a wife in a matter-of-fact way, writing to friends and telling them just the kind of woman he wanted to marry. God provided a helpmate for him who was worthy to share his life of labor—Odelette de Bures, a young Dutch widow. In September, 1540, their marriage was celebrated with great solemnity. But sorrow entered the home, for each of their three children died in in-

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Transformed Rebels

They become applauding subjects in the Kingdom of Grace

By REV. WILLIAM McARTHUR

THERE is no story quite so joy-provoking as the gospel story, nor is there any power quite so miraculous in changing men's dispositions as the power of the gospel.

In the first three chapters of Romans the Spirit takes the reader down the disastrous trail of human history. There we find the highest creature turning his back on God, refusing to hear the Creator's voice in creation, and instead of recognizing reverently his God, turning away to worship "corruptible man, . . . birds, . . . fourfooted beasts, and creeping things."

Were this not bad enough, we see the creature so given up to sin that his pleasure is found in the destructive, depressing thing. God's highest creation has become His greatest problem. The child of heaven has become the rebel of earth.

It was this situation that the Saviour came to deal with. Heaven's problem was to change the attitude of the rebel, to deal with the mutinous disposition of men, to bring back the rebellious child and to make him a child of a new kingdom.

Heaven's real problem was to make the rebel a new, happy, rejoicing citizen in keeping with the will of his God. This must be realized by meting out justice to sin and yet leaving the sinner free to choose a new, happy life service of love.

The Bible repeatedly declares that when Jesus hung on the cross He was assuming all the guilt of the rebel. The death of our Lord Jesus was the only way of meting out the just penalty of death for rebellion and yet giving the rebel a chance to go free. This is exactly what happened at Calvary. The Saviour was "delivered [crucified] for our offences, and was raised again for our justification."

Now the rebel can become a loyal subject. The way back to God has been made through Calvary's open portal. The way from heaven has been opened toward earth in the coming of the Saviour. The estranged have been brought together. The Holy Judge has been satisfied by the death penalty for the rebel's sin which fell upon God's Son. The rebel's misgivings of acceptance have been swept away; he now knows he is accepted in the Beloved, the perfect Righteous One.

How does all of this affect the believer? Let me answer by saying that it turns the former rebel into an acclaiming subject. It fills him with joyous confidence; it changes his whole inner spiritual atmosphere. It revolutionizes all of his feelings and emotions. It brings the rebel out of the dread of fear into the happy confidence of an obedient subject.

Peace for Rebels

Our Scripture portion, Romans 5:1-11, gives the first result in the human heart as "peace."

Justification is more than a court declaration of accepted righteousness through the redemptive act of our Saviour. The wonderful fact that we have been freed from the judge's condemnation, that we now have a clean sheet of pardon, that Christ has done all this *for us,* does something *in us.*

We not only know that we are counted righteous, but we rejoice in it. We respond joyfully to the great fact which lifts us from the gloom of dejection to the confidence of pardon and peace.

What we are—pardoned ones—we feel in the peace that passes all understanding. Salvation is not based on feelings; it is forever based on the eternal Word as that Word is made real to the believer by the Spirit's ministry. But salvation does produce feelings that move the believer with the joy of his new acceptance.

With rebellion and mutiny over, the penitents drop their weapons of antagonism and with open hands accept pardon and peace.

Oh, the wonder of this peace! When He who was made peace by the blood of His cross is given His rightful place in the heart, order and harmony are restored to the once chaotic soul. Man, the enemy, becomes the trusting friend of God, and all is well.

Confidence

After peace comes confidence, the confidence of a solid footing. Access into abounding grace gives the believer a sure-footed assurance by which he can confidently stand.

To what treasures of plenty is the believer introduced in this abundant provision of grace! There is no want in the Father's house, no skimping in God's salvation. Everything the believer needs to keep him standing safe and secure is placed at his disposal. What secret storehouses of spiritual abundance are these!

There need be no shaky uncertainty in the experience of the justified one; grace keeps us strong and poised. God is able to keep us from stumbling and to present us faultless before the presence of His glory with exceeding joy (Jude 24). "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

"Grace there is my ev'ry debt to pay,
Blood to wash my ev'ry sin away.
Pow'r to keep me sinless day by day,
For me, for me."

Such assurances and prospects produce joyous praise. Such assurances stir the believer to exultant praise of the prospects of God's glory.

Hope

Present undergirdings of grace become the experience of those made strong and steady with happy confidences of future glory, and glory

ahead means gladness now. If God's grace is sufficient now, will He not take us through to the end? Having loved His own, will He not love them to the end? Will not He who has begun a good work in us keep on perfecting until the day of Jesus Christ? Can He not bring His poor lost sheep home upon His shoulders with rejoicing?

Grace assures abundant salvation now and eternally. We can rejoice in the hope of the glory of God.

Present Victory

Salvation is not just for the future and for heaven. It is also for present circumstances, bad though they may be. The worst can become the best. The Christian's joyous confidence is not based on favorable circumstances. It is no mere emotion based on pleasant surroundings.

The apostle cites the worst in tribulations and says they can become the very presence of God. "We also exult in our afflictions" (Wey.).

What strange opposites these are —tribulation, affliction, and exultation. God's dealings in grace have a way of turning things inside out and upside down. Jesus said, "Blessed are ye, when men shall revile you. . . . Rejoice, and be exceeding glad: . . . for so persecuted they the prophets." Peter wrote, "If ye suffer for righteousness' sake, happy are ye." The Christian can take the adversities of an antagonistic world and by God's grace find tribulations becoming glad victories, and this without any change of circumstances.

Paul thus showed that Christianity provides not only for heaven and the glory of God, but for the tribulations of the present. Salvation is not just a theoretical thing, or a remote positional experience. It is a present practical pattern for living in an ugly world. When we are right with God through the justifying work of our Lord Jesus, we are then enabled to face the worst that life can provide and come out victorious.

It is in the adversities of life that God can display His saving presence and tender love. On the divine side we have His grace and goodness; on the human side we have tribulations. But when these are combined in the believing, trusting child of God, they become patient endurance, approved experience, confident hope. Through the most untoward human experiences the Holy Spirit whispers that a God of love is still with us to save, to keep, to sustain. In the trusting heart this great fact strengthens, and begets hope and the confidence which knows no shame.

This love that consoles is no ordinary love, but a love sacrifice unto death which surmounts the most unlikely situations. Love unto death is seldom given on behalf of the righteous. Maybe someone might give himself for another good man. But the love of God which consoles us and meets our situation in life, the love which we can trust without any chance of shame is the love which has faced the worst in man and loved him anyway. Who would think of dying for the morally sick, the spiritually infirm, the rude and irreverent soul? But God put His love alongside the sinner by Christ's dying for us. This is the amazing love that guarantees limitless care and priceless provisions.

The Saviour who loved and justified us is the Saviour who loves and sustains through all of life's emergencies. He who loved us once when we were enemy sinners, will He love us less now that we are trusting children? Both reason and experience answer *No.* He has saved us, and does save us; yes, and will save us because the love of God is shed abroad in our hearts by the Holy Spirit. Nothing can come upon us in the future which can outdo His love of the past. Calvary is the symbol of inexhaustible love and absolute assurance of sufficient salvation.

The apostle is not content to go back into the past to show the completeness of salvation, nor is he satisfied to show its present effectiveness. He now takes their thoughts forward into the future—the worst possible future—a day of wrath, yet he says, "Much more . . . we [justified ones] shall be saved from wrath." Let the future bring its worst, there will also be salvation for that dread day. He who shed His blood to justify us will rescue us from that wrath to come. We shall be saved by His life, for He who has reconciled enemies by dying for them now much more lives to save them to the end.

We have therefore now reached the climax: justified rebels exult in God through our Lord Jesus Christ.

Our confident boast is in God for this atonement provided in our Lord Jesus. What a change in the picture: The morbid dirge of death has become the triumphant shout of acclamation. God, who was once the supposed enemy of the rebel, has now become his Reconciler, his Friend and Saviour, the One in whom is all his delight.

This is the end of all Christian experience — that the saved rebel might find his highest joy, his confident boasting in God who is worthy of all praise. So we boast in God through whom we have received the atonement. ◆ ◆ ◆

Call to Prayer—January 8, 1960

The churches of our world-wide Christian and Missionary Alliance most heartily responded to my call for a Day of Prayer on January 9, 1959. It is true that the last General Council, held in May in Buffalo, New York, did not stipulate such a day for next year; nevertheless I feel it is incumbent upon me to make a presidential request for a similar day of intercession in 1960.

Accordingly I hereby request that Friday, January 8, 1960, be set aside as a Day of Prayer for all our official workers at home and abroad and in all our congregations, colleges and institutions. Furthermore, I request that our national workers and churches in all countries where we are engaged in missionary endeavors be advised to join with us in this world day of intercession.

The fruits of our last Day of Prayer are being felt in all our work even up to the present time. The year 1960 can be a momentous one in the development of the work entrusted to us by our Lord Jesus Christ. To that end let us all unitedly participate in this announced Day of Prayer as wholeheartedly as we did in 1959.—Harry L. Turner, *President.*

The Indwelling Spirit

By DR. HARRY L. TURNER

THE first book in the Bible, Genesis (41:38), introduces us to a vital truth: *the Spirit of God indwells men.* It is the testimony of a heathen king about a God-fearing man—Joseph, his prime minister: "Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?" In Numbers (27:18) the Lord bears witness to Joshua, a general, as "a man in whom is the spirit."

Certainly the Spirit was in Ezekiel: "The spirit entered into me" (2:2). Again, we have the prophetic vision of the dry bones made to live (ch. 37). They lived because God caused breath to flow into them. This word "breath" is the same word in the Hebrew as the word used for Spirit—God's Spirit. While the Spirit is perfection in Himself apart from any habitation, He can and does live in and work through an organism or an organization.

The teachings in regard to the indwelling Spirit are found mostly in the New Testament. "The natural man receiveth not the things of the Spirit of God" (1 Cor. 2:14). Jude, writing of unbelievers, says they are those "having not the Spirit" (verse 19). Let us go back to Genesis where it is written, "God created man in his own image." In contrast we read (ch. 5) of Adam's son, Seth: "Adam . . . begat a son in his own likeness." In between these two events man lost the image of God. The only way for man, detached from God, to be restored to this wonderful fellowship with God is for him to be born again, to be born of the Spirit, as Jesus Christ emphatically taught in the third chapter of John.

Man was created a spiritual being. He is in his natural element when he communes with God, his Creator. To know, to understand and to love God, he must have God's Spirit in him. Lacking the Spirit's indwelling, he is restless, incomplete, unhappy. The vicarious work of Jesus Christ is to the end that the Spirit of God may once again dwell in man. So imperative is this presence that we are told in Romans, "If any man have not the Spirit of Christ, he is none of his" (8:9). Indeed "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3).

There is one Scripture that would seem to indicate that the Spirit is not in all believers. In John 14:17 we read, "He dwelleth with you, and shall be in you." Against this statement we have repeated affirmations: "His Spirit that dwelleth in you" (Rom. 8:11); "the Holy Ghost which is in you" (1 Cor. 6:19); "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6); "the Holy Ghost which dwelleth in us" (2 Tim. 1:14). We believe the above Scriptures are sufficiently emphatic to establish the fact of the indwelling presence of the Spirit in every believer, not some particular class of believers.

There are several Scriptures where the word "in" is not found, but the idea is implied. "The love of God is shed abroad in our hearts by the Holy Ghost" (Rom. 5:5). "Hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3:24). "God, who hath also given unto us his holy Spirit" (1 Thess. 4:8).

We see no reason to limit this indwelling to the period subsequent to the day of Pentecost. Jesus taught Nicodemus the need of regeneration by the Spirit as something immediate. There is only one Saviour, one way to be saved, and one family in heaven. If we need the indwelling Spirit today, then so did they of old times. If we are none of Christ's if we have not the Spirit, neither were they.

The consciousness of the Spirit's indwelling is not in man's physical being, but in his spirit. When the Spirit comes in, He makes man God-conscious and quickens him to the things of God. He strengthens man "with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith" (Eph. 3:16, 17). This inner presence is revealed through the channels of the mind and spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God."

This blessed experience of the indwelling Spirit is not the result of our asking for the Spirit or our acceptance of the Spirit. It is the result of our confidence in Jesus Christ as our personal Saviour. If we never had another blessing, this is enough to put a hallelujah in our hearts forever. Let us rejoice and praise God for the indwelling Spirit. ◆ ◆ ◆

DAVID R. ENLOW, Editor

AT HOME

Scripture Union opens office in U. S. A.: The Scripture Union, the largest and best-known daily Bible reading plan, and the only such system which offers graded Bible reading and expositional and devotional comments on the reading for every age group, has been incorporated in the United States with headquarters at 2136 Darby Road, Havertown, Pa. The chairman is Mr. C. Stacey Woods, general secretary of both Inter-Varsity Christian Fellowship and International Fellowship of Evangelical Students.

●

New stamp bears motto of trust in God: Postmaster General Arthur E. Summerfield has announced that a commemorative postage stamp containing the words "And this be our motto, in God is our trust," will be issued in 1960. The words are quoted from the fourth stanza of "The Star-Spangled Banner." The stamp is one of six "American credo" stamps which will be issued to remind Americans, in the words of Mr. Summerfield, of "the ideals upon which our nation was founded and which guide our action now."

●

Graham announces '60 schedule: Dr. Billy Graham will launch the new year with a three-month African tour beginning in January and taking him to Liberia, Ghana, Nigeria, the French Cameroons, Northern Rhodesia, Southern Rhodesia, Kenya, Uganda, Tanganyika, Ruanda-Urundi, Ethiopia and possibly Cairo, Egypt.

●

CBMCI elects Yeager as chairman: Waldo Yeager, Toledo, Ohio, was elected chairman of Christian Business Men's Committee International at the organization's 22nd annual convention held in Minneapolis. Other officers elected were Alfred R. Jackson, Williamsport, Pa., vice-chairman; Robert Kellogg, Sacramento, Calif., vice-chairman; John Boyko, Detroit, Mich., secretary, and Aaron Denlinger, Paradise, Pa., treasurer. T. E. McCully was reappointed as CBMCI executive secretary and A. Reid Jepson as special representative. Five new directors were named to the fifteen-man board.

●

World Jewish population twelve million plus: There are about 12,082,000 Jews living in 119 lands and territories. The "about" grows out of the fact that "most of the figures are estimates because in only a few cases do official census data exist." So says Dr. Nehemiah Robinson, director of the World Jewish Congress' Institute of Jewish Affairs in listing results of a new survey. According to the survey there are 6,176,000 Jews in the Americas (5,200,000 of these in the United States); 3,273,000 in Europe (some 2,000,000 of these in the Soviet Union); 2,006,000 in Asia; 560,900 in all of Africa and 64,500 in Australasia. Some 1,822,361 are in Israel itself.

●

New Ohio motto comes from Bible: The state of Ohio has a new motto—thanks to the persistent efforts of a Cincinnati schoolboy who appeared before many committees and even addressed the entire state legislature. The new motto is "With God All Things Are Possible," from Matthew 19:26.

ABROAD

Spain proposes Protestant "charter": High government officials in Madrid, Spain, are considering drafting a Spanish charter to safeguard legal rights of Protestants in that predominantly Roman Catholic country. It is still only an idea, but Foreign Minister Fernando Maria de Castiella reportedly views the charter proposal sympathetically. He wants to eliminate the Protestant issue to redeem Spanish prestige from the harm done by restrictive policies regarding religion.

●

Russian philosopher rebukes "Red Dean": The voluble "Red Dean" of Canterbury, persistent in his efforts to reconcile Christianity and Communism, has been given no encouragement from the other side of the Iron Curtain. Rather, the Very Rev. Hewlett Johnson was chided recently in the Red Party magazine *Kommunist* by Author-Philosopher I. Krivelev: "(If) Hewlett Johnson finds that dialectical materialism can be coördinated with Christianity," Krivelev wrote, "we, despite our great respect for this eminent man, cannot but point out the absolute inconsistency in the thesis he advances."

THE PRESS

Lutheran magazine increases circulation: *The Lutheran,* official newsweekly of the United Lutheran Church in America, has reached a circulation mark in excess of 200,000. Harry Ward, circulation manager, says that the publication has more than doubled its circulation in the last eight years. Between 1945 and 1951 it climbed from 29,000 to 100,000. *The Lutheran* claims the largest circulation of any denominational newsweekly of its kind in North America.

ODDITIES IN THE NEWS

Moscow church hears Secretary Benson: United States Secretary of Agriculture Ezra Taft Benson, an ordained apostle of the Church of Jesus Christ of Latter-day Saints (Mormon), preached a sermon in Moscow's Central Baptist Church during his recent visit to the Red capital. Speaking with considerable emotion, Secretary Benson told the 1,500 worshipers to "strive for peace and all will be well."

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Teen-age Turmoil and the Teacher-Counselor

By REV. HARRY T. HARDWICK

President, St. Paul Bible College

What is wrong with the teen-ager these days?

The answer to that question is: the same thing that is wrong with his parents and also his little sister, for they all are confronted with the changes that life brings to them. However, the teen-ager usually has even greater difficulties because he finds himself at the halfway mark between childhood and maturity. The adolescent years stretching out before him make the trail appear endless; the rugged terrain of life's stern realities looms up to challenge him.

Somehow he realizes that his problem is more than physical, for he senses an emotional disturbance churning within and he feels very insecure. A wave of nostalgia sweeps over him, and he has a sudden impulse to go back, to return to the security of parental dependency. However, the man in him finally overrules the boy. He knows that he must go on.

Although he has secret longings to express his affection to his mother he does not want to admit it, even to himself. He thinks at times that a demonstration of rebellion is in order lest anyone suspect how he feels. He must prove to himself as well as to others that he can solve his own problems.

Another problem that adds to the turmoil of the teen-ager is what he shall choose as his life's vocation. He recalls some of his early ambitions. Then too, his mother's expressed wish was that he might be a minister, while his father had wanted him to consider law. The aptitude tests in school revealed a capability for teaching, but he is not at all sure he desires to enter any of these vocations. Being aware that it is his responsibility to make such an important decision only adds to his problem. He is torn between his parents' ambitions for him, and his fear of failure in whatever he does attempt to do.

Closely related to choosing his career and basic to his total life perspective is the matter of religious experience. The teen-ager is now conscious that the trail is divided. He senses a keen desire within to follow the path of self-interest and at the same time there is a constraining tug in the direction of the way of the cross. He understands that his spiritual life and experiences are inseparable from his life's purpose and objective.

It is at this point that the role of the teacher of Christian education becomes most significant. He must recognize first of all that the lesson taught in the Sunday school class, no matter how factual it is or how forcefully it is presented, is not enough. Even if the teacher excels in his ability to communicate to the class as a group, he has a responsibility to each individual. Each teen-ager is somewhere along the path to maturity and he is making the journey alone; therefore, he deserves individual counseling and spiritual guidance.

Before the role of teacher-counselor can be discussed, the difference between teaching and counseling must be clarified. Teaching accents a structured situation while counseling deals with personal adjustment. In teaching, attention is given to the group but in the counseling process there is joint participation involving only two people.

It is not the purpose of this discussion to include counseling techniques but rather to point out some essentials in the teacher's approach to counseling the teen-ager.

First, the counselor must accept the counselee for what he is—an individual personality with personal problems. And it is the whole personality that is involved in the process of growth and development. Secondly, he must understand the physical, mental and emotional problems which are involved in the adolescent's life. Without commendation or rebuke he must help the individual see his own problems. The problems might be boy-girl relationships, school life, home conflicts, the choosing of a career, or spiritual anxiety. When such difficulties are properly identified the teen-ager is ready to work toward possible solutions. It is understood that this process will require time, and the counselor must demonstrate stability and self-discipline in order to have the confidence of the adolescent. The Christian teacher has an advantage in that he can translate his teaching into the life situation as evidence of what Christ can mean to one in every circumstance of life.

Thirdly, the teacher-counselor must recognize that more young people are lost from Sunday school at the adolescent age than at any other. He must therefore present the claims of Christ to the youth who is not a Christian and challenge him during the teen-age years to make a personal committal to Jesus Christ as Saviour and Lord. Studies made relating to conversion experiences show that a great majority of them occur during the teen-age period. This makes the counseling ministry of the teacher even more significant.

Finally, the Christian counselor is in the strategic position to enable the teen-ager to scale the higher slopes toward the summit of adulthood where he will be able to grow in grace and in the knowledge of Jesus Christ, to make a total surrender of life to all the will of God.

A Ray of Light in Hong Kong

By REV. JOHN BECHTEL

Tourist agencies usually refer to Hong Kong as "The Fragrant Harbor," "The Treasure Chest of the Orient," "The Pearl of the Orient," "Democracy's Showcase," "The Peephole in the Bamboo Curtain" and other descriptive titles, but there is another side to the picture which is not so attractive but which calls for prayer.

In Hong Kong tuberculosis kills one person every seven hours, and an estimated 30,000 persons suffer with the disease. According to a government report, "tens of thousands more people are in the early or inactive T.B. group." In the first eight months of 1959 nine hundred registered deaths were caused by the disease, and a sad total of nine thousand new cases were registered with the authorities during the same period.

Concurrently with this report The Hong Kong Committee for the Aid, Treatment and Rehabilitation of Drug Addicts revealed that one-tenth of the population of this great Far Eastern colony are drug addicts. "One-third of the entire male population over fifteen years of age in the lower income group are addicts."

Not only is the physical and moral picture rather gruesome, but the spiritual portrait of Hong Kong is likewise dark and grim. Followers of many heathen religions are multiplying. An example of this was the recent celebration by the Divine Life Society (Yoga Institute) of the 73rd birthday of His Holiness Sri Swami Sivananda in Hong Kong. On this occasion scores of devotees of Yoga gathered to hear a message from His Holiness and to witness a demonstration of Yoga and a performance of Indian classical dancing. The Hindu community is also active in Hong Kong, and on the occasion of "Cripples' Day" bags of rice were distributed to the poor following a service at which a pandit president in the Hindu temple.

As desperate as the picture may appear, there is a ray of light and God is blessing in Christian circles. Particularly is this true in the Alliance work being carried on by our missionaries and the Chinese churches. This is a result of your faithful prayers.

Mrs. Bechtel and I are settled in a small building almost across the street from the Kowloon Tong Church of the Chinese Christian and Missionary Alliance and the Alliance Primary School, where we are laboring with the Chinese at the invitation of the Kowloon Tong Church Committee. We are looking forward to a fruitful term of service and would appreciate your prayers.

The fall term of the Alliance Bible Seminary on Cheung Chau Island started on Friday, September 11. I was invited to bring the opening message to this group of consecrated Chinese young people. "Taught That We Might Go Forth to Teach" was the theme. Our prayer is that each and every student in the seminary may be taught by God, the Father; God, the Son, and God, the Holy Ghost, and may thus be prepared to go forth to serve God.

Watch for These Articles

"Leprosy Hasn't Destroyed Their Spirit"

Miss Honor Warden, missionary nurse at the Maranatha Bible School, in Khon Kaen, Thailand, writes a most human account of the students—their physical and spiritual battles, their optimism and their faith.

"Christ's Power Among a Primitive People"

The Dogon (Habbe) people of the Sudan haven't many of the world's advantages—and they also lack many of its ills. How God has drawn them to Himself is told by Rev. Franklin Ballard.

"No Husband for Salomi"

When a girl's family insists she be married and even takes shells from the prospective bridegroom there are complications when she refuses to marry the man. Rev. Walter Post, New Guinea, writes about a Christian Kapauku girl's dilemma.

The Cost of Following Christ

By COLLEEN M. JOHNS, *Gabon*

Not long ago the president of the national church in Gabon stood in an assembly and spoke to the missionaries: "You white people cannot understand what it means for us to say, 'I am a Christian.'"

We do not know his thoughts as he spoke these words, but we do agree with him. Certainly we who have been born into a culture greatly influenced by Christianity will never fully understand the strength nor the extent of the bondage of heathenism. To tell you the extent of this bondage would mean examining the very warp and woof of their culture. As a new missionary (ten months on field) I am not prepared to do that. To encourage you to pray I would mention just a few ways in which the strength of heathenism is manifested.

I am thinking of the Mitsogo people to whom I have been sent. They have the reputation of being the most fanatical among the spirit and fetish worshipers. The atmosphere of apathy and indifference which contributes to their mental dullness and laziness also keeps them from realizing the awful wickedness in which they live. Some of them have said that when they die they want to go to be with their ancestors; therefore they are not interested in the gospel. This reminds us of the teachings of Paul concerning the heathen when he said, "Their foolish heart was darkened. . . . There is no fear of God before their eyes."

Fear and superstition also hold them in terrible bondage—fear that if they become Christians they will be cut off from their families. They fear curses that will be placed on them by witch doctors at the request of relatives. The forebodings of illness and death that haunt them now would surely be worse, they believe, if they forsook the worship of evil spirits to follow Christ.

Even though the Christians may be relatively few, we have much cause for rejoicing when we see them repent and believe the gospel. Continue to pray with us that these whom the Son of God has made free shall be free indeed, and that the Church of Christ shall be established among the Mitsogos.

The China Alliance Bible Seminary

Sixtieth Anniversary

By DR. WILLIAM C. NEWBERN

SIXTY years ago in the summer of 1899 Dr. R. H. Glover founded the Alliance Bible School at Wuchow, Kwangsi, South China. Next to Nyack it is the oldest Bible school in the Alliance, and the first school established by Alliance missionaries. It was also the first Bible school in South China.

It had a very humble beginning. There were only four students. In fact, at that time there were very few Christians in all of Kwangsi. Our Society was the first to preach the gospel there, having entered the province only the year before. Today we realize that God has surely led all the way. The Chinese consider a person's sixtieth birthday to be of greatest importance. It is their diamond anniversary and marks the completion of a cycle.

As we review our history there are many things for which to be thankful. Through the years God has led about one thousand young people to attend this school. Unfortunately, we do not know the exact number because all records of the school were lost when we had to leave Wuchow in 1950. Before that time, during the Sino-Japanese war, the school was conducted in the interior of Kwangsi. We were machine-gunned by Japanese planes. One of our teachers was killed and two students were wounded, but at all times we were conscious that God was with us to comfort and to lead us onward. There was always a divine purpose, later revealed as we followed Him. He is faithful who has called us. We have come a long way through sixty years of history to this diamond anniversary.

These are a few things for which we especially praise Him:

1. *The call.* We thank God for a clear call to train young people for the church in China. During the past sixty years the school has trained all the Alliance national workers in Kwangsi. In 1949, the last year for which we have statistics, there were eighty-six churches and chapels in the province. This school also trained all our other Chinese church leaders.

2. *The message.* The message of The Christian and Missionary Alliance is our treasured possession. Gradually the school's ministry widened to include the training of many students for other missions. Today in Hong Kong alone there are alumni from many denominations ministering to large congregations and preaching the truths of the deeper life. In 1959 at the Bible Seminary our student body of over seventy students represented at least ten different denominations and groups.

3. *The fields of service.* Our graduates have gone to many countries in Southeast Asia. We praise God for having prepared the Alliance workers in South China who are continuing to hold forth in China. Especially do we thank Him for the opportunity still afforded us to prepare young people for service in other parts of Asia. Already the Chinese workers who followed Dr. Jaffray to Viet Nam, Indonesia and Malaya are calling for graduates from their Alma Mater to "come over . . . and help us." We have already sent twenty-four graduates since 1951 to nine Southeast Asia countries.

4. *Specialized fields of ministry.* The Lord raised up the school's leaders, Dr. R. A. Jaffray, Rev. Silas Wang, Rev. L. T. Chao, Miss Amy Law and Rev. P. Hinkey, to found the now famous Pooi Ling summer Bible conferences held annually in Hong Kong. This year an alumnus of the school, Rev. Moses Yu, class of '43, was the evangelist. These annual meetings have done much to keep the Hong Kong churches true to the Word of God and present to the young people of that city a stirring appeal to give themselves to the Lord for full-time service.

5. *Providential care.* When the school was moved from Wuchow to Hong Kong in 1950 we managed to evacuate the missionaries, the Chinese students and the staff. Since then we have seen God work miracles for us in our new home on Cheung Chau Island. He has supplied material needs and has given us the largest Bible school (in number of students) in Hong Kong. He has called a splendid faculty. In 1958-59 the alumni contributed $25,000 US towards the school's building program. Surely God has demonstrated His care over us. In 1951 I wondered whether we would have a field of ministry in Hong Kong. Surely in unmistakable terms God has revealed to us that there remains yet much land to be possessed for the Lord.

The sixtieth anniversary celebrations began early in the year with the visit of Dr. H. L. Turner, President of The Christian and Mission-

Dr. Newbern has served in China as a missionary since 1922. Under his leadership the Bible school formerly located at Wuchow has been firmly established in the Hong Kong area, and with the closing of the Chinese mainland to Christian work the graduates have had their vision enlarged to minister among Chinese everywhere. . . . Two other articles by Dr. Newbern will appear soon. They describe the strategic missionary position of Hong Kong at the present time: "Hong Kong and Its Relation to Missions (1842-1949)" and "A Miracle of God's Working (1949-1959)."

ary Alliance. God's blessing was signally manifest and there was a solemn realization that He had committed unto us a great task, that is, to continue the training of Chinese young people in this day.

Dr. E. J. Evans, of Boston, and Dr. V. R. Edman, president of Wheaton College, visited the school in February and brought stirring messages to teachers and students. Dr. Evans has been a true benefactor of the school, contributing funds for the erection of Evans Hall, which contains our dining hall and dormitory for girls.

The sixtieth anniversary sacred concert was held May 23. The theme was "The Unfinished Task." There were 650 people in attendance and at the close of the service many of them dedicated their lives to Christ.

June 27 was graduation day and the closing of the anniversary celebration. Of the seven graduates, four were granted the bachelor of theology degree and three received the bachelor of religious education degree.

Facing a new cycle of ministry, we especially request prayer that as the school begins its sixty-first year each one of us will be conscious of the fact that God is leading. We all believe that the need for this school is greater than ever. It was prayer that brought victory before and it is prayer and your continued help that is needed for the future.

The coming of the Lord draweth nigh. Brethren, pray for us. ◆ ◆ ◆

W. C. NEWBERN

Seminary students receive practical as well as classroom training

God Worked at Conference

By REV. C. E. THOMPSON, *Cambodia*

For months we had sensed a coldness and dryness in the Kabal Chuor church. But now we were going to have a laymen's conference—eight days of study in God's Word and evangelistic services every night. Rev. Augustine Salins, from India, had come as our guest for two days to preach mornings and evenings. Rev. and Mrs. Merle Graven had arrived to direct the conference and to teach, and also Kru Kung, the Bible school teacher.

The program promised to be varied and instructive. Thirteen Christians registered to attend all the classes, and others agreed to come during their spare time. We had been praying for God's blessing. The first Sunday was a wonderful day and we were off to a good start. But our archenemy had been busy making his plans too. It didn't take him long to launch his attack!

Early Monday morning one of the elders and a younger Christian quarreled violently. By the time we arrived for classes the story had spread through the village like wildfire. The Christians were not only distressed but deeply ashamed before their unsaved neighbors. Even though we visited the offenders and pleaded with them to become reconciled, we weren't very successful.

What a terrible atmosphere for welcoming our Indian guest! But how wonderful that he came filled with the Holy Spirit and with a message overflowing with love to Jesus Christ. The tears ran down his cheeks as he gave his testimony and spoke of his devotion to the Saviour. The meeting became hushed. As the altar call was given, the elder got to his feet, hurried back to the one with whom he had quarreled so bitterly, took him by the hand and together they went to the altar. They wept tears of shame, of repentance and of joy. From then on the conference progressed on "oiled wheels." Praise the Lord!

During the week the Lord dealt with the Christians. There was much confession of sin, and then the seeking of cleansing and the infilling of the Holy Spirit. The "dry bones" have come to life!

Graduation at the Alliance Bible Seminary, Cheung Chau, Hong Kong

W. C. NEWBERN

D. I. JEFFREY

Rev. and Mrs. D. I. Jeffrey and helpers find the Bookmobile a great aid in literature distribution among South Viet Nam's 12,000,000 people. "Hung Dong" is very popular.

In Viet Nam

Witnessing by Popular Journalism

By MRS. D. I. JEFFREY

A FEW weeks ago a lonely and utterly disheartened lad of seventeen dropped into a government-sponsored literature exhibit on one of Saigon's main thoroughfares. That day, along with scores of others, Hanh received a free copy of the latest issue of *Hung-Dong* ("The Dawn"), the only popular-type Christian periodical in the language of twenty-two million people.

An illustrated article by Dam-Quang Thuan, a Vietnamese university student in Australia, caught his eye and stirred his heart. Thuan, who was one of the counselors during the recent Billy Graham campaign in Melbourne, had related briefly some of the stirring testimonies of those who had found Christ the answer to their deepest heart need. This was just the message Hanh wanted. If Jesus Christ could meet the need of so many sad and discouraged Australians he would ask Him to meet his need also. It was his only hope.

Hanh remembered the large Tin-Lanh (Gospel) Church a few blocks down the street where there was a sign "Reading Room" over one of the side doors. He would go there at once and tell the people of his decision, for perhaps they were the ones who published this unusual magazine he had just read. Hanh came and found rest and peace in the Saviour. The next day he was back with a friend he had led to Christ.

Since the time Don Hillis had spoken in this church several years ago our faithful reading room worker, Mr. Phong, has had great zeal in his ministry. It was after the afternoon service that Mr. Phong had hurried over to tell me God had spoken to him through the message and that he was now ready to give full time to the reading room work without salary. In spite of severe trials the Lord has enabled this dear brother to continue through the years in his stand of faith and wholehearted consecration.

Quat, a Saigon university student, was saved through reading an article by Tran-Thuyen in *Hung-Dong*. His mother and brother are now earnest believers also. Both Mr. Thuyen, who works in the Viet Nam Embassy in Paris, and Thuan in Australia, are regular and greatly appreciated contributors to our magazine. When Thuan left Viet Nam three years ago he was an unbeliever. But shortly after his arrival in Australia as a government-sponsored student under the Colombo Plan, he was soundly converted to Christ through contact with Wycliffe Translators at their Summer Institute of Linguistics at Belgrave Heights. A splendid government position awaits Thuan on his return to Viet Nam in December, but he wants only God's will for his life and is prepared to make any sacrifice for Christ's sake. He will need prayer, for he will be severely tested when he is reunited with his unsaved family.

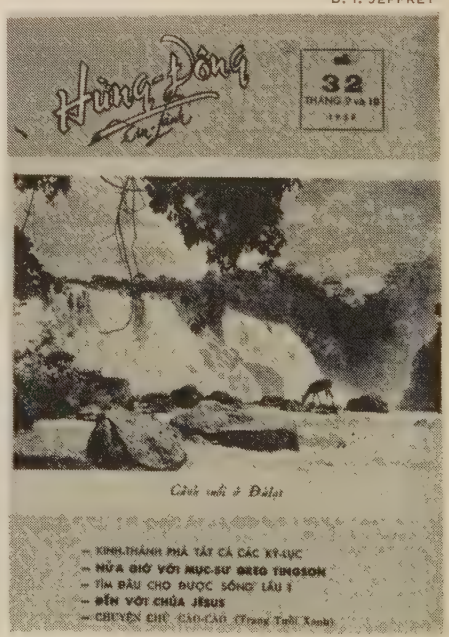
We are deeply grateful to those who have made possible the publishing of *Hung-Dong* month after month and to many who are faithfully praying for us. Last month we printed 10,000 copies in an effort to reach yet farther into the night of heathenism and false cults with the glorious gospel of the grace of God. Several voluntary distributors are selling hundreds of copies each month on the streets of Saigon. Our splendid new Bookmobile, a gift of World Vision, makes possible the selling of other hundreds of copies as we travel in the villages and inland cities.

Consecrated Talents

The consecrated one-talent man or woman has promise of a larger influence for good than any intellectual genius who has not met the Master.
—SAMUEL M. ZWEMER.

Cover of "The Dawn," popular Christian magazine in Viet Nam

D. I. JEFFREY



JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. J. Walton Whipple left October 20 for their fourth term in Laos. They will be stationed at Luang Prabang. Their son, Ronald, is teaching at Hampden DuBose Academy and their daughters, Gail and Isabelle, are attending Nyack Missionary College and Houghton College respectively.

Rev. and Mrs. Robert L. Davis sailed from New York September 21 for their first term in Viet Nam. They are members of the C. & M. A. North Side Church, Pittsburgh, Pa., where they underwent their missionary internship training. Mr. Davis has degrees from William Jennings Bryan College and Biblical Seminary, and has done other graduate work. Mrs. Davis has a B.A. from Mt. Union College.

On Furlough

Miss Lucy Hillman arrived in New York October 11 from the Republic of Sudan, West Africa. Miss Hillman has returned to take up duties as matron of the Suppes Memorial Home for retired missionaries, Glendale, Calif. She has served in Africa since 1926.

Miss Agnes C. Birrel arrived in San Francisco October 25 from the Philippines, having completed her fifth term of service.

The New Generation

To *Rev. and Mrs. Harvey A. Town,* Japan, a son, Michael Rodney, on September 26.

To *Mr. and Mrs. Wayne Plyler,* Linesville, Pa., a son, Allen Wayne, on September 20.

To *Rev. and Mrs. David A. Denyer,* Wenatchee, Wash., a daughter, Debra Ann, on September 8.

To *Mr. and Mrs. Richard W. Pendell,* Columbus, Ohio, a daughter, Gwendolyn Yvonne, on September 24.

To *Mr. and Mrs. Donald Dirks,* studying in France, a son, Robin Dale, on October 7.

Marriages

Mr. Cristobal Zavala, assistant pastor at Pharr, Tex., was united in marriage to Miss Bertha Belmares at McAllen, Tex., on August 28.

Rev. Monroe Rupp, pastor at Greenfield, Mass., was united in marriage to Mrs. Beatrice Thorne at Stratford, Conn., on August 29.

With the Lord

Rev. Herman W. Lambert, Pasadena, Calif., went to be with the Lord on October 6 at the age of seventy-four.

Shortly after his conversion in 1906 Mr. Lambert felt the call of God to preach the gospel. He was ordained to the ministry by the Congregational Church in 1913, and later held several pastorates in the Evangelical Church. Through contact with Rev. Paul Rader Mr. Lambert was led to unite his effort with The Christian and Missionary Alliance and served churches in Akron, Ohio (Locust Street); New Castle, Pa.; Newark, N. J.; Anderson, Ind., and Muskegon, Mich. He also spent some time in evangelistic work and in rescue mission work in South Bend, Ind.

Though in failing health following a heart attack in his later years, Mr. Lambert maintained a keen interest in gospel work, supplying the pulpit and doing visitation work as long as possible. He was a member of the board of the Eastern European Mission.

The funeral service was conducted by Rev. James E. Davey, pastor. Mr. Lambert is survived by his wife, Lydia; three sons, Ray B., Neil H., Paul J., and one daughter, Mrs. Robert H. Wolfe.

Rev. Howard E. Fenstermaker, pastor of the Alliance church in Portersville, Pa., was killed by lightning on the night of October 6. He was working on the church roof with some of the members and was preparing to descend when he was struck.

Mr. Fenstermaker began his ministry in 1954, after graduating from Nyack Missionary College, and diligently pursued all the duties of the pastorate. He is survived by his wife and three children: a daughter, seventeen; a son, fifteen; and a baby, two years old.

Rev. A. M. Carmichael went to be with the Lord on August 30 in Calgary, Alta. He was seventy-seven. Funeral services were held in the Alliance Tabernacle in Calgary, with a second service and interment in Kindersley, Sask., his home town. He is survived by a son and a daughter.

From 1921 to 1935 Mr. Carmichael was a member of the Canadian Parliament in Ottawa, representing the Kindersley District. It was there the family first came in touch with The Christian and Missionary Alliance during a campaign held by the Bosworth Brothers. Mr. Carmichael was frequently called upon to preach in various groups, his Spirit-anointed ministry being much appreciated. He also served for a time on the Board of Managers of the Society.

After his retiral from Parliament he was ordained to the ministry and in 1935 took a pastorate in Glendale, Calif. Later he was in charge of the work in the Beulah Tabernacle, Edmonton, Alta. During his lifetime he held many positions of responsibility and honor, and in all maintained a high standard of godliness.

Dr. Strohm Assumes New Position

Dr. George D. Strohm, formerly a missionary to the Philippines and the president of St. Paul Bible College, St. Paul, Minn., has now become vice-president in charge of sales and distribution for Delta Film Productions, Inc., audio-visual producers for education, church, business and television. His headquarters is in St. Paul.

Four Nyackers Receive Scholarships

On Monday, October 5, in a special chapel service, four students of Nyack Missionary College received scholarships for outstanding achievements in academic and extracurricular activities. Totalling $1,025, three of the awards amounting to $1,000 were given by the Telephone Employees Chapter of the St. George Association, and the fourth, $25.00, by the Sunday school of The C. & M. A. Church in White Plains (N. Y.). All four scholarships are awarded annually.

Roland Bowman, son of Rev. and Mrs. F. H. Bowman, missionaries to the Sudan, Africa, received $25.00. The other scholarships ($333.33 each), went to Elaine Renigar, Hampton, N. J.; Ruth Retallack, South Fork, Pa., and Robert Montgomery, Washington, Pa.

Rev. and Mrs. J. Walton Whipple
Laos

Rev and Mrs. Robert L. Davis
Viet Nam

Letters

Pro and Con on "Spiritual Nobility"

Just recently I read your article on "Spiritual Nobility" (9/23/59 issue). Let me say that there was a real glow in my heart to see in print what I have increasingly sensed in my own life. I just graduated from Gordon Divinity School, having enjoyed fellowship with some of your former students, and am now in my first pastorate. The Lord was so good as to lead us to an independent Bible church which does not seem typical of the area. A friend of mine has a pastorate north of Buffalo, and he has run head on into the type of thinking you described.

I felt in seminary that many of the men were tired of the old clichés and banner cries of fundamentalism, though certainly not eager to abandon the faith which it represented. On the other hand, I feel hesitant about the overemphasis on intellectualism which the New Evangelicalism, at least in some quarters, seems to be drifting into. We aren't going to win the world with apologetics.

No one would dare to put it into print, but isn't much of the extreme expression of fundamentalism merely the expression of unyielded wills? And what is presented as contending for the faith is basically the fleshly personalities of men being voiced? Frankly, I am sick of it and of having to be dropped into someone's mold in order to be accepted as orthodox.

Perhaps a middle group shall arise, shunning both right-wing fundamentalism and the intellectualism of New Evangelicalism. Is that what you hint at in referring to the Bereans? My heart is hungry for the work of the Holy Spirit in the midst of my people; that is, after He works in my heart.

Though not C. & M. A., my soul has so often been stirred by C. & M. A. men. Thank you for this article; it has also prompted me to be sure that my teaching is scriptural.—Donald Roberts.

I'm not one of those eager in correspondence, but felt compelled to write thanking you for your article. . . . I formerly stood among the mechanically fundamental ranks for years. The Lord was gracious in showing me the weakness of that totally uncritical position. I'm still a fundamentalist, I hope, but with what you so aptly termed "increased ability to become critical." Not that I've already attained nor been made perfect, but I was warmed and challenged by your discerning thoughts. —Rev. Miles C. Wood, Jr., *First Presbyterian Church, Statesboro, Ga.*

Thank you for the fine article in The Alliance Witness.

It was a courageous and timely piece of writing, I felt, and I hope the type of thinking reflected in your article will find its way—more and more—into evangelical thinking nowadays.—Gunnar Hoglund, *Baptist General Conference, Chicago, Ill.*

You have surely learned by now that the privilege of writing magazine articles also carries with it the responsibility of hearing from some of those who read those articles. I have just finished reading your "Spiritual Nobility" in The Alliance Witness, and, although I have been reading Christian magazines for a good many years, I find myself doing two things that surprise me: (1) reading the article over and over, and (2) immediately writing to the author.

To begin, let me assume that the article has been seriously abridged to make it conform to the allotted space, which must surely contribute to some vagueness. For this is how it appeals to me: I wonder precisely what he means. There is such a vagueness woven through the entire treatise that I wondered just which position you privately would applaud, and which you would deplore. The word "revolution" in the first sentence is challenging, but you will surely allow one to be "Berean" enough to wonder, first, Is it true, and second, Is it good? If by revolution you mean something which will cause us to experience a genuine old-fashioned revival such as previous generations have enjoyed, then that is good. But if revolution means a rapid declension (the reverse of revival) and a definite acceptance of Barthian Neo-orthodoxy, then that is nothing less than a major disaster, one that I did not think that Laodicea was capable of engineering since it entails the corrupting of the faithful in Philadelphia. If this latter is the burden of your heart, then let me take exception with one statement: "We are going to live with this problem for a long time." Such a condition must surely mean that our day is in its final stages.

The reason for my failure to understand (in addition to my own ignorance) can be pinpointed. In paragraphs five, six and seven you refer to the new generation of preachers who are replacing the old school. You seem to approve of them personally. Are these the ones who are experiencing a change of opinion as to the inspiration of the Scriptures, and in the field of eschatology? In one of the closing paragraphs I read: "Woe to any preacher who begins to think his way out of the accepted groove." Now this new school of preachers will do just that. They certainly are not in the fundamentalist groove, where they belong as far as the two aforementioned issues are concerned.

The question is: Are you advocating that we only shake ourselves wide awake? If our own movement is in danger of being further weakened than it already is, then we need to be alerted to the necessity of shaking some young preachers loose from their pulpits. There are plenty of other movements today who can use to advantage young Bible-trained preachers who doubt the inspiration of God's Word, and the eschatology of the fundamentalist. Is this your burden, and your warning?

In the first paragraph you mentioned that "it [whatever that actually means] has broken out into the open" in some areas. I would appreciate your personal elaboration on this statement. Things are just naturally a bit different here in the desert than in California or New York. But we do not long escape the trends of these areas. I could wait to see what it is all about, and reread your article a year hence, but I am inclined to doubt that such an attitude would qualify me as a Berean.

I am an elder and Bible teacher and a "lay preacher" in the Alliance church in Tucson, and have been so for almost eleven years.—Kenneth E. Snow, *Tucson, Ariz.*

I still haven't come to the place of bristling at being called a fundamentalist any more than I do at being called an American. There are stains on most of the banners under which men have marched. I still don't feel called upon to make war on those who are not marching in my particular regiment. . . . I assure you that many of our men are slowly awakening to this great revolution and are taking stock by facing the issues involved. This will take time.—Rev. Robert L. Titus, *Petoskey, Mich.*

Mangham Farewells as Superintendent

Rev. T. G. Mangham, superintendent of the Southeastern District for the past twelve years, farewelled the delegates at their fifty-first annual conference held in Avondale Estates, Ga., September 15-18. Mr. Mangham is now pastor of the Alliance church in Savannah.

In his farewell address he urged the pastors to aspire to "a spiritual fervor that has for its goal revival." He made a further plea for "an insatiable desire that cannot be satisfied with anything short of a gracious outpouring of the Holy Spirit." Reporting on the year's work, he stated that a total of $282,127.36 had been given to missions by churches in the district.

In a special ceremony the delegates presented Mr. and Mrs. Mangham with gifts and a book containing the pictures and names of the pastors and churches.

Mr. Mangham is succeeded in office by Dr. Richard Harvey who has served a number of Alliance pastorates, engaged in evangelistic ministry and more recently has been field representative of LCMA. Other district officers elected were Rev. Glenn E. Smith, secretary, and Rev. Cecil Seale, treasurer.

Hall Re-elected Superintendent

Rev. George O. Hall, superintendent of the Southwestern District of The Christian and Missionary Alliance, was re-elected to office at the conference held in Oklahoma City, Okla., September 22-24. Others elected to office were Rev. A. Schellenberg, secretary; Rev. R. D. Kenny, treasurer; Mrs. G. O. Hall, youth secretary; Miss Velma Green, Sunday school secretary; Mrs. A. Schellenberg, prayer band secretary.

Five young men were ordained: W. J. Adams, Ramon Esparza, Myron Johnson, Dale Howard and Paul Sterneman.

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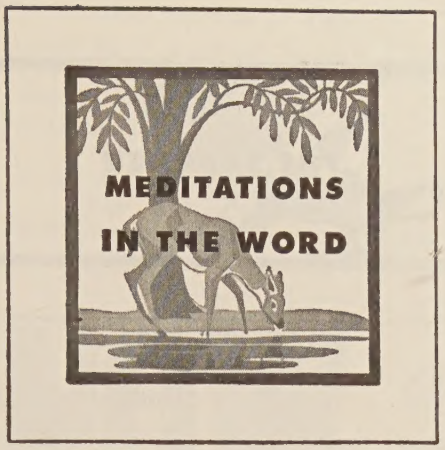


Edited by EDITH M. BEYERLE

Sunday

PSALM 1 (verse 6).

The word "knoweth," according to a familiar Hebraism, means to "approve." The Lord does set His heart upon His people. He takes pleasure in them as a mother in her child. He looks with complacent delight upon their consecrated service and holy purposes to glorify Him. He loves to bless them. He says: "I will plant them in this land assuredly with my whole heart and with my whole soul." In His favor is life, and His loving kindnesses are better than life. Oh, the blessedness of the man who walks in the light of His countenance, who walks in His favor!—A. B. SIMPSON.

Monday

GALATIANS 6:1-10 (verse 7).

Never trifle with one sin. It is like a little cloud which, as the poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain—not a mere act, but a fountain of evil.—ANDREW A. BONAR.

Tuesday

EXODUS 3:1-12 (verse 4).

God called Moses from out of the burning bush. God told Moses about the suffering and the sorrows of the Israelites back in Egypt. But Moses already knew all about that; it was already heavy on his conscience. He was hesitant to give up his own favored position in the land of Midian and return to his people. But that is the price of power. Moses paid it, and went back. The result was a deliverance for a whole race of people.—SELECTED.

Wednesday

JOHN 6:1-14 (verse 9).

Sweet deeds of love and service
Still learn to multiply;
There is so much that you can do,
If you will only try.
For little hands small tasks are set
That men could never do,
And you may speak so many words
That helpful are and true.

—SELECTED.

Thursday

EZEKIEL 11:14-25 (verse 19).

Lord, in my hour of remorseful memory, let . . . me remember that the pain of my bad deed is only felt by the new heart. Often I cry with the hymnist, "Where is the blessedness I knew when first I saw the Lord?" . . . Reveal to my troubled spirit that my sense of distance from Thee grows with my nearness! I never seem to follow Thee so far off as when I am within the grounds of Thy house with the many mansions. Let me measure my nearness by my pain!—GEORGE MATHESON.

Friday

JEREMIAH 20 (verse 7).

Jeremiah's reaction to his prevailing circumstances was purely human. In his heart of hearts he accused God of deceiving him, a thing of which a pure, holy God is incapable. It is quite easy at times to feel that God, even in His directive will, has brought to pass things in one's life for which there seems no other explanation. But God never sins; neither does He indulge any action that savors of sin. If we just wait, for there is a time element involved in everything pertaining to God, we shall see that He acted in perfect accord with His perfect righteousness.—PAMEH.

Saturday

PHILIPPIANS 4:10-23 (verse 19).

It is not just a partial trust but a complete trust which God wants from His people. Maybe you are willing to trust Him for salvation. But are you willing to trust Him for the temporal things of life, for physical needs, or for the perfect fulfillment of every one of His promises? . . . Paul had perfect confidence in God and had no doubts in his heart that God would supply all spiritual, temporal and physical needs of His own, and all through Christ Jesus.—GOSPEL HERALD.

Sunday

MATTHEW 19:13-30 (verse 21).

When the light of God comes into the soul we find that sin does not consist so much in gross crimes against the laws of man or even the laws of God, as in the subtle spirit of self-love. Therefore it comes to pass that the self-righteous and moral sinners are much harder to reach than the profligate and the drunkard. The Lord Jesus had to say to the religious Pharisees of His own time, "The publicans and the harlots go into the kingdom of God before you."—A. B. SIMPSON.

Monday

MARK 3:13-21 (verse 14).

"Be with him." There is not in the world a kind of life more sweet and delightful than that of a continual conversation with God. Those only can comprehend it who practice and experience it; yet I do not advise you to do it from that motive. It is not pleasure which we ought to seek in this exercise; but let us do it from a principle of love, and because God would have us.—BROTHER LAWRENCE.

Tuesday

1 CORINTHIANS 1:11-25 (verse 25).

Only the cross is able to overcome our greatest troubles and answer our deepest needs. How could men's wisdom, important as it is, overcome our sins? Only God's love in the sacrifice of the cross can reach our hearts where sin dwells. How could man's power save us from death? Only as God Himself came into our midst and burst the bonds of death can we be free from the power of our last enemy. The cross, the gift of God, is power for an eternal and redeemed life.—SELECTED.

Wednesday

COLOSSIANS 3:1-11 (verse 3).

Your life is hid with Christ in God—
Then why take anxious thought?
Shall not your soul's Redeemer keep
And care for what He bought?

For you are hid away from fears,
Away from gloom's dark chill,
Away from low'ring cloud of care,
Away from dread of ill.

Away from any power to harm,
Away from doubtings dim,
Away from all that would distress—
Ah, hid away in Him!

—E. MARGARET CLARKSON.

Thursday

LEVITICUS 1 (verse 13).

The very fragrance and sweet savor of Christ's sacrifice is that it was a freewill offering of love. He looks for the same from us. John Hyde, better known as Praying Hyde, of India, said one time he thought he would like to give a present to his Saviour whom he so dearly loved, so he gave himself, and the influence of that yielded life was felt all over India. —GOSPEL HERALD.

Friday

2 CHRONICLES 33:14-20 (verse 17).

Here is a concrete example of doing the right thing in the wrong place! God had given His people explicit directions regarding the kind of worship and the place for their service and worship of Him. In this instance they obeyed in "kind" (worshiped Him and not idols), but disobeyed in "place." It was a case of only partial obedience, and therefore not acceptable to God. How many of God's blueprints for individuals are spoiled today because Christians choose their own service, having personal advantage of one kind or another in view.—PAMEH.

Saturday

MATTHEW 9:27-38 (verse 38).

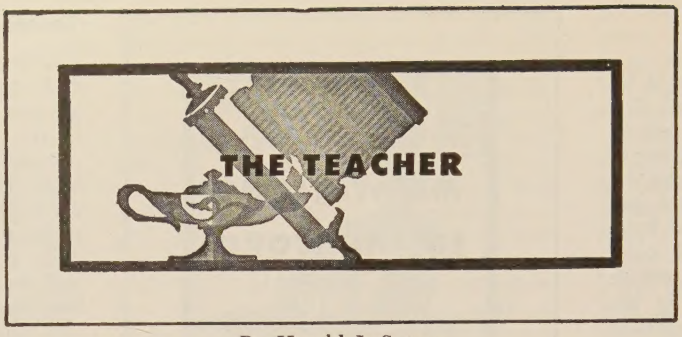
Hast thou ever pondered the words, "Pray . . . the Lord of the harvest, that he will send forth labourers into his harvest"? . . The harvest to be reaped is plenteous, but the laborers are few. It is not every redeemed life that is fit to be a ministering spirit. . . . Millions can serve by day; but they who "serve . . . day and night" must have come "out of great tribulation, . . . [and] washed their robes . . . in the blood of the Lamb."—GEORGE MATHESON.

November 8, 1959

LESSON TEXT—
Acts 5:26-42

GOLDEN TEXT—
Acts 5:29

DEVOTIONAL READING—
Psalm 37:30-40



November 15, 1959

LESSON TEXT—
Acts 6:8-15; 7:54-60

GOLDEN TEXT—
Revelation 2:10

DEVOTIONAL READING—
1 Peter 1:3-9

By Harold J. Sutton

Supreme Allegiance to God

As the revival broadened in scope and power the opposition increased. But since this was from without the cause of Christianity was advanced. It is internal difficulties that do the harm.

I. OBEDIENCE—ITS COUNTERPART (Acts 5:26-28).

Obedience to God sometimes incurs the wrath of men. (1) *Agitation.* The apostolic message disturbed the rulers because "they feared the people." A vital witness produces moral agitation. However, let us be sure that opposition results from our message and not the way we conduct ourselves. (2) *Action.* A full-scale meeting of the Sanhedrin "set them before the council." Here they were reminded of a prohibition they had seen fit to ignore. The worldly-minded churchmen had commanded the impossible; the order had to be ignored. (3) *Awareness.* Verse 28 is a confession. Humanly speaking, Christ's blood was "upon" them and they knew it. Observing obedience to God in another always troubles the evildoer because it alerts him to a sense of sin. The rulers were troubled by a sense of moral lack. Carnal opposition always arises out of a state of spiritual deficiency.

II. OBEDIENCE—ITS CONVICTION (Acts 5:29-32).

Peter's answer was simple and unadorned: "We ought." Civil government had imposed certain restrictions. These conflicted with the command of God. "We ought to obey God." The "ought" is imperative. It argues opportunity and ability. The required "ought" is morally binding; none may escape it. Let us be sure we act in defense of right, in the proper manner and with the sanction of the divine Spirit. It is possible to obey man rather than God, but it is wrong. It is proper to obey God rather than man. When it is practicable to obey God and man, this is desirable. In matters of conscience, the "ought" is supreme.

III. OBEDIENCE—ITS COMPULSION (Acts 5:41, 42).

Four guideposts point the way to early witnessing: (1) *What.* They proclaimed Jesus Christ: living, dying, rising, interceding, coming and reigning. He was both the motive of their lives and the message upon their lips. (2) *Where.* It was "in the temple" to casual listeners "and in every house" to anxious inquirers. The command to "make disciples" was taken seriously. This was central; all else was marginal. (3) *When.* That the witness was not spasmodic nor occasional is indicated by the word "daily." Zeal knows no times nor seasons. The compulsion of their compassion had no regard for calendar nor climate. "Daily . . . they ceased not." (4) "Teach and preach" indicated both instruction and inspiration. One complements the other and both are necessary.

Gamaliel's counsel was sound then even as now. Whatever is not of God will fall apart of its own weight. Whatever is of God will prosper in spite of men. In the light of this let us busy ourselves with our God-appointed tasks.

No civil government has the right to demand violation of conscience or disobedience to God. Temporal, material, social and political? Yes. In the domain of conscience and the realm of the spiritual? No. Any requirement which calls for the violation of conscience may be disregarded. In matters of conscience the law and will of God are supreme.

"Faithful unto Death"

Tradition indicates that Stephen was one of the seventy mentioned in Luke 10. He was a Hellenist, a foreign-born Jew. Our first introduction to him is a character indication (Acts 6:5) and his history begins with a record of his piety. He was a "plus" man, a "full" man. Full of faith, of the Holy Ghost, of grace, and of power.

I. AS A MAN

Stephen was "of honest report" (6:3). His reputation for honest and fair dealing was not held in question by the citizenry. His honesty was both apparent and transparent. The ring of this deacon's uprightness carried a convincing note. But the Word further implies that Stephen was a good man. Honesty had its roots in goodness. He was honest because he was good, not the reverse.

II. AS A CHRISTIAN

Stephen was "full of faith and of the Holy Ghost" (6:5). As the phrase "of honest report" indicated the outer life and standing before men, so this phrase revealed his inner state and standing before God. Honesty men could see; faith and fullness God could behold. Faith was the master passion of the first martyr's soul and revealed a spiritual life that was deep and vigorous. "Full of the Holy Ghost" (6:5; 7:55) carries us a step farther in the divine appraisal of Stephen. With a heart pervaded by the refining fire of God he lived habitually in the white heat of the divine life.

III. AS A DEACON

Stephen was "full of grace and power" (6:8 A.S.V.). "Grace" is better translated here as "favor." In his duties as almoner Stephen distributed provisions to the poor of the fellowship. That which began as a purely temporal ministry became, by the alchemy of divine love, a spiritual ministration. The deacon's winsome unobtrusiveness gave him favor with those he served. Being "full of grace" he was full of "power." Out of goodness came his power to fill his place in the assembly. Most often the bar to effective service is to be found in spiritual defectiveness. Stephen did God's will as related to his office in the church and so may we.

IV. AS A WITNESS

"They were not able to resist the wisdom and the spirit by which he spake" (6:10). His wisdom was that of a practiced logician steeped in Old Testament Scripture. Backed by truth and filled with sound, solid information, the witness knew whereof he spoke and why. His spirit was as noteworthy as was his wisdom. Here was no heavy, dry monotonous language, but life, beauty, warmth and force. Joined in holy wedlock, "wisdom" and "spirit" were irresistible, and Stephen carried the day. "His face as . . . the face of an angel" bore the transfigured touch of the divine and

"Looking upwards, full of grace,
He prayed, and from a holy place
God's glory smote him in the face."

V. AS A MARTYR

Stephen died in the spirit of his Master (7:60). In the space of forty-nine verses he raised the hammer and in three he brought it down. Those who heard were "cut to the heart," but Stephen saw into the heaven of heavens (v. 56).

JOHN CALVIN

(Continued from page 5)

fancy. The darkest shadow which fell upon Calvin was the death of his wife. From that time his health gradually deteriorated.

On February 6, 1564, Calvin preached his last sermon. On April 2, which was Easter Day, he was carried on a chair to the church and there he received the sacrament of the Lord's Supper. He died on May 27. Great was the mourning throughout the city. It was his expressed wish that no monument should be raised to his memory and that no stone should mark the grave which contained his ashes.

John Calvin was outstanding as a writer: volumes flowed from his pen in spite of a multitude of other demands upon his time and energy. He was, by his own confession, a poor scholar, and what influence he exercised was exercised by his writings. He never led mass movements, he was not entrusted with administrative power, he never held any political position. But by his stern insistence on Christian principles in every phase of living Calvin performed a work that has stood the test of centuries. ◆ ◆ ◆

Missionary Treasury

★ ★ ★ ★ ★

September 1959

General Fund	$309,428.90
Missionary Specials	38,596.77

Although our expenses for September were higher than usual, we thank God for the above reported income which was sufficient for all expenses. Pray for funds to cover our deficit caused by the usual low income during the summer months. Let us earnestly trust the Lord together for sufficient funds to make up the deficit.

Gifts for the month of September are covered by our Receipt Nos. 12023-13637 and 938-1037. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

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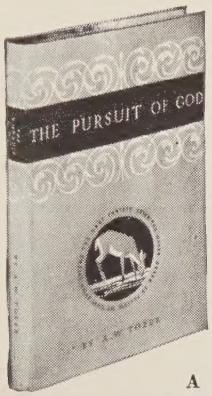

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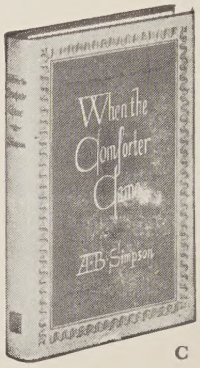

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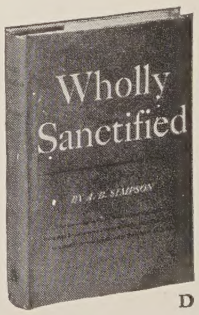

D

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Distinguishing Features of the Alliance

THE Christian and Missionary Alliance is a puzzle to anyone not well acquainted with its nature and history. It appears to be a regular church organization and yet it is bafflingly different. Even its members at times are at a loss to explain the distinction. A look at a few qualities characteristic of the Alliance should be helpful. From the beginning this Society has borne these marks:

A Faith Mission.

That missionaries should set out for distant fields without assurance of support and in sole dependence upon God is not new. But A. B. Simpson and his associates thought the missionaries should not be the only ones to act in faith. They sent missionaries with the assurance that groups of praying people would stand with them. As God enabled they would remit money for allowances. This same principle obtains in the sending of missionaries today. In truth this is an alliance of Christians with a missionary fervor. The income of this Society is utterly dependent upon the gifts of God's people contributing freely and without obligation.

A Unity in Calling.

The greatest of cohesive factors is a task absorbingly fascinating and gloriously impossible. Allied under a simple but all-embracing doctrinal banner has gathered a people whose doctrinal differences are less important than saving men from the powers of heathendom. A faith worth having is a faith worth taking to all men.

A Daring Commitment.

A missionary commits himself by sailing for his distant field. He has no intention of retracing his steps. Those who attend Alliance churches also make annually a committal in faith by declaring in advance their intended offerings for missions. On this cumulative estimate the Society bases its budget, stepping out in faith, and God has always shown Himself faithful.

A Steadfast Devotion.

That churches in all parts of the United States and Canada should adopt a common name and assume a simple organizational framework does not diminish the faith quality of the Mission which they compose. It is in fact a wonderful expression of faith.

Weak in organization and few in number, the members of the Alliance know they can do nothing of themselves. "In everything by prayer" is more than a sentiment; it is a practice that permeates all qualities and obtains God's promises.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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